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C. C. GOODWIN

Editor

Scientific And Religious Faith

JOHN BURROUGHS, in the Outlook, has an
article on "Scientific Faith" in which he ex-
presses the belief that man has emerged,
through evolution, from some low animal life.
Here is one paragraph:

"Look at your friend, your child, your wife,
or at the great man-poet, musician, philosopher
—and try to bring home to your mind the fact
that back in the abyss of geological time the
ancestor of each of these persons was an animal
lower than those we spurn daily with our feet.
Yet if we accept the authority of science, we
are forced to this conclusion. There is no
escape; we have to believe it, whether we will
or not."

We may have to believe that the origin of
man was some infinitely low order of animal
life, but we do not have to believe that it was
a monkey or chimpanzee. Whatever it may have
been, it was different from all others, and evo-
lution could make it nothing but a reasoning, in-
tellectual being. It is easier to believe that at
some time evolution reversed its engine and
caused man to degenerate into a monkey, than to
believe the opposite. It is easier to believe that
all there is in evolution, when referring to ani-
mal life, is that under the slow expansion of the
years certain species have been greatly im-
proved, but to believe that what was a monkey
finally developed into a man—that another mon-
key developed into a woman, is something that
no scientific conclusion can convince us is true.
There was, at last accounts, a dog in Germany
which had mastered a vocabulary of eight
words. But to believe that, with proper induce-
ments, that kind of dog could develop into an
auctioneer or alderman is improbable. By sci-
entific grafting, Luther Burbank creates a fruit or
flower out of two species of fruit or flowers, but
while the new plant has qualities of both the fruit
and flowers, it is still only one or the other. By
scientific breeding great improvements are made
in cattle and horses, but no breeding can produce
a new species of animal. The mule is the result
of crossing two distinct animals, but nature
steps in at once and refuses posterity to the
hybrid.

We all, in contemplating the wonders of crea-
tion, are forced to conclude that they never
could have been, save that an infinite intelligence
and infinite power called the worlds into exist-
ence, and established for them the order that
holds them in their spheres. And there must
have been an object; they must have been for
the homes of intelligent beings, else they would
have been but wastes, which would be contrary
to our conception of infinite wisdom, justice and
power. Is there anything improbable in the
thought that the intelligence that creates a world
creates also the beings to people it? And if the

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